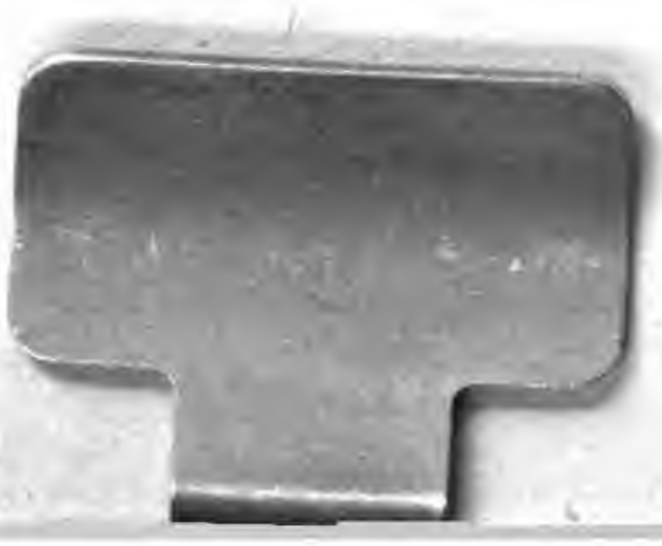
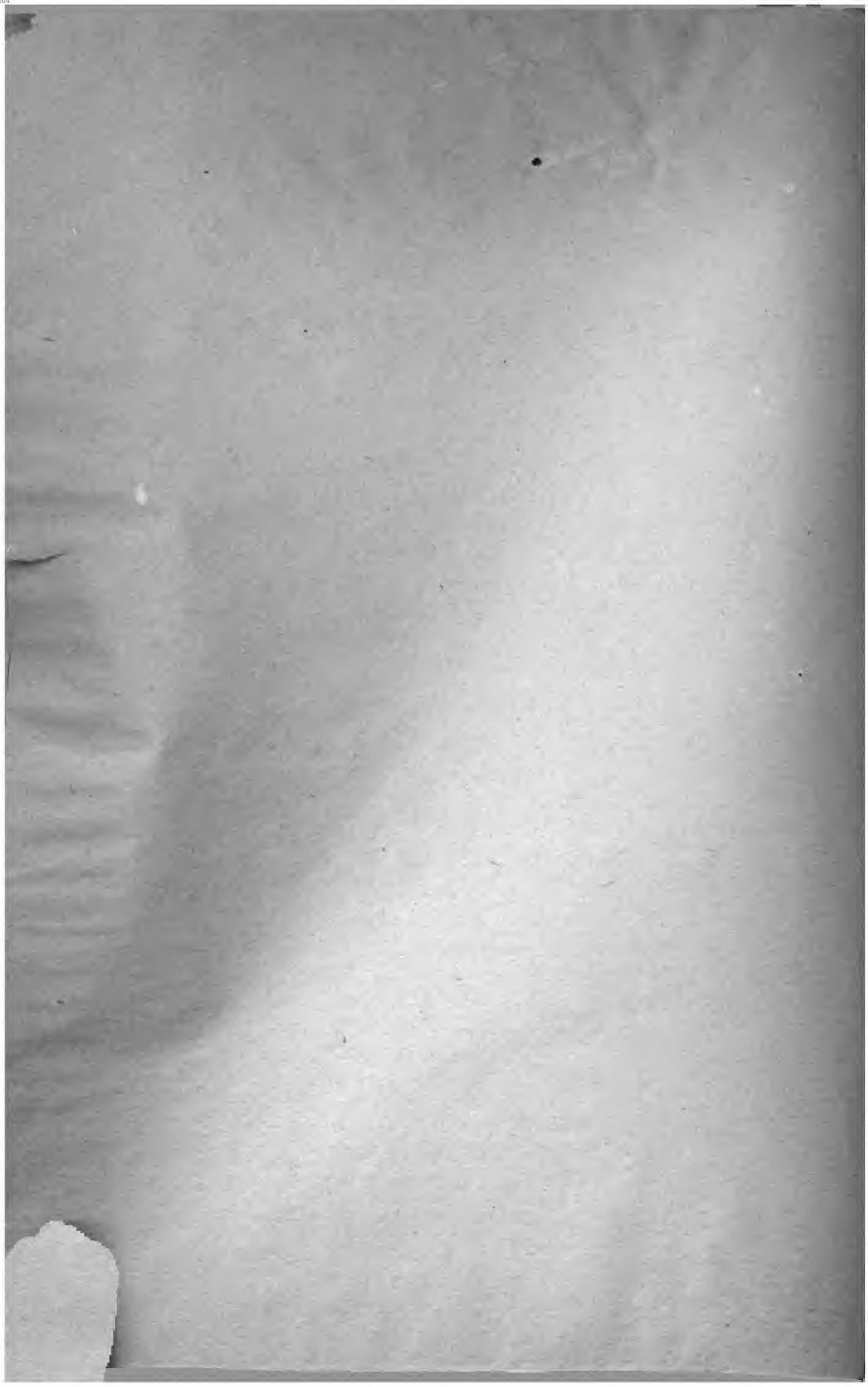
Jl. lit S. 401 f.

Watson





With Dr. Forbes Watson's Compliments.

India Museum
17 Sept. 1874

ON THE

ESTABLISHMENT IN CONNECTION WITH THE

INDIA MUSEUM AND LIBRARY

OF AN

INDIAN INSTITUTE

FOR LECTURE, ENQUIRY, AND TEACHING,

AND ON

ITS INFLUENCE ON THE PROMOTION OF ORIENTAL STUDIES IN ENGLAND, ON THE PROGRESS OF HIGHER EDUCATION AMONG THE NATIVES OF INDIA, AND ON THE TRAINING OF CANDIDATES FOR THE CIVIL SERVICE OF INDIA.

BY

J. FORBES WATSON, M.A. M.D., &c.
REPORTER ON THE PRODUCTS OF INDIA, AND KEEPER OF THE INDIA MUSEUM.

Proof of paper to be read at the meeting of the Oriental Congress on Saturday A.M.

INDIAN INSTITUTE.

THE relations of England to India are so varied and affect so many different interests that the establishment of an Institute for the advancement of our knowledge of India, and for the dissemination of that knowledge in England, would satisfy a public want, and would tend greatly to the advantage of both countries.

The political connection between India and England would alone be a sufficient reason for the foundation of such an Institute in London, though perhaps in this case the project would have claims for support on the Government only; but an Indian Institute would promote many objects, which in themselves are of interest to both countries, quite apart from any political significance which they may possess. Oriental studies, both literary and artistic, form an important branch of the present intellectual and artistic movement in Europe, and one to which some of the most striking developments of the present century can be traced; and for these studies India supplies a large portion of the subject-matter. An Institute, therefore, which would promote such studies might appeal to the English public for support, not only because England is the ruling power in India, but also because, as a civilized community, it takes its share in the intellectual development of the age, and is interested in Oriental studies on account of the intellectual and artistic results to which they lead.

The history of the development of Oriental studies proves how universal has been the recogni-

tion of their importance. Holland and England, the colonial empires of which afforded exceptional facilities for their prosecution, were the first in modern times to give attention to the subject; subsequently, however, the initiative in many important movements has been taken by other countries which had hardly any political motives for their action.

Thus although following long after the Asiatic Society of Bengal, established in 1784, the first Asiatic Society in Europe was the *Société Asiatique de Paris*, founded by Abel Remusat, Silvestre de Sacy, and others in 1822, more than a year before the *Royal Asiatic Society* in London, and at a time when the French possessions in India were insignificant. Since that time Germany, although it possesses no colonies, has taken a leading part in Sanskrit and other Indian studies, and to such an extent that a considerable portion of the best work in this direction which has been done in England, and even in India itself, is due to German savants. Austria has long been the seat of a school of Oriental learning (*K. K. Orientalische Akademie*), nor has this subject been neglected in Italy. Even America, although apparently wholly absorbed in material pursuits, has an American Oriental Society of some reputation.

The influence of India is visible in every department of life, and Indian studies are deeply connected with many intellectual, artistic, and commercial questions which either occupy the mind of England or affect its every-day interests. No book on philology, mythology, art, or ethnology can be published without being indebted to Indian studies, —the manufactures shown in every shop-window manifest the influence of the new ideas of harmony

of colour and style of composition suggested by Oriental art,—and every port in the country depends to a great extent on the commerce with the East Indies. If to this be added the political connection which has spread over England numbers of families whose personal fortunes are bound up with India, it will be felt that England ought naturally to be the home of Indian studies. It cannot, however, be denied that her present position in this respect is not one which corresponds with the advantages which she enjoys.

There is an absence of systematic action in reference to Oriental studies on the part of the great educational bodies of this country, which contrasts unfavourably with what is done by the universities of the Continent.

In all England there is but one professorial chair, that for comparative philology at Oxford, in which the general bearings and ideas of Oriental studies as applied to language are expounded. Nothing else is done in our Universities beyond teaching the several learned languages and vernaculars of India.* It seems almost an anomaly that it is from France we should have to receive year by year a publication bearing so directly on the present condition of India as does the annual Review of Hindustani literature with which Garcin de Tassy opens his

---

* *Oxford* has two professors of Arabic, one of Sanskrit, one of comparative philology, and a Hindustani Reader; *Cambridge*, two of Arabic and one of Sanskrit. *University College* teaches Sanskrit, Arabic, Persian, Telugu, and Hindustani; *King's College*, Sanskrit, Arabic, and Tamil; *Staff College*, Hindustani; *Edinburgh*, Sanskrit; *Dublin*, Sanskrit and Arabic; and the *Indian Engineering College*, Hindustani.

course at the *Ecoles des Langues Orientales Vivantes*, and the issue of which has come to be regarded as one of the events of the year—looked forward to by every one interested in India and its literature.

The materials, however, available in this country for the prosecution of Indian studies are greatly superior to those existing anywhere else.

The India Library as regards its MSS. stands foremost amongst all similar institutions; and the various Museum collections at the India Office, which at present, from want of space, are only in part exhibited, form the nucleus for an admirable epitome of India, illustrating the topography and history of the country; its people, and their customs, manners, trades, and religions; its antiquities, agriculture, manufactures, mineral resources, and natural history.

It appears, therefore, that the India Museum and Library would afford a most suitable nucleus for the organization of a centre for Indian research and information. Such a purpose would be best effected by establishing in connection with the Museum and Library an Institute for lecture, enquiry, and teaching on all Indian subjects. Such an Institute would prove highly advantageous from every point of view. The chief object of all scientific institutions is the promotion of research and the dissemination of information,—the increase of knowledge, and the increase in the number of people possessed of it. In either direction these institutions would prove more effective if combined than if separate. It is clear that the public usefulness of the Museum and Library would be extended by the lectures and teaching of the Institute; and that

the action of the Institute on the other hand would be supplemented by its connexion with the Museum and Library.

The most conveniently arranged museum can by itself facilitate nothing but self-tuition. Self-tuition, however, is at best but a hard task, and requires a good deal of perseverance and concentration of mind. Besides it pre-supposes not only the existence of an interest in the subject, but also the possession of a certain amount of preliminary knowledge or of general ideas referring to it, without which there is either no motive for its exercise or else little ability to profit by it. An Institute, with lectures and teaching classes attached to it, would supply that which is wanting in a museum alone. A museum is an *object lesson* on a large scale; but the best arranged museum is only an *object* without the *lesson*, unless systematic care be taken to explain its contents.

The Institute would help to create and to keep alive the interest in Indian questions; through its lectures it would supply the general ideas necessary for the comprehension of a new subject, and would afford opportunity for the expression and discussion of the various opinions prevailing with regard to Indian science, art, and literature. The Museum by its connection with the Institute, would be placed in a current of the best ideas on all Indian subjects, and would keep pace in its own development with the general progress of information. The lectures would frequently afford occasion either for the re-arrangement of existing, or for the creation of special groups. They would give rise to new researches throwing light on points previously obscure, and supply a record of the best information available on

India;—accomplishing with regard to the historical, literary, and scientific exploration of India the work which the elaboration of the materials resulting from the proposed *Industrial Survey* of India is intended to supply with respect to industrial information.

As regards the dissemination of information, it is apparent that systematic courses of lectures would be instrumental in attracting to the Museum, not merely sight-seers, but a body of real students, and that even to the general public they would afford that attraction of novelty, and secure that concentration of the public attention to some particular question, which it would be out of the power of a museum alone to effect. By means of lectures, therefore, a larger public will be brought within reach of the influence of the Museum, especially as the lectures, if published, would become available to the whole country.

Of equal importance with the advantages which the Museum would derive from its connection with the Institute, are those which the Institute would derive in its turn from the Museum. With regard to most of the subjects on which popular information bears, the insufficiency of mere lectures is recognized. By supplying to the discussion a firm basis in the shape of actual exhibition or representation of the subject involved in it, the defects of the merely literary method are corrected. The information conveyed by lectures is supplemented by that obtained from the inspection of museum collections, and vice versâ. The mind and the senses are acted on simultaneously, and by combining ocular demonstration with logical exposition,—the example with its explanation,—the power of observation and the faculty of reasoning

are aroused at the same time, and a precision and vividness is given to knowledge which no mere description could supply. Neither of these two methods, if separately used, or if insufficiently combined with the other, will be productive of striking practical results, or, at the most, the results will be insignificant in proportion to the effort.

The attempts made in England during the last half century for the practical and scientific education of the working classes afford a striking illustration of this truth. Two great movements, viz., the one for the establishment of the Mechanic Institutes started 50 years ago, the other for the organization of the great series of International Exhibitions commencing with that of 1851, had each this end in view; and, whatever else they may have accomplished, their efficiency in this respect has not come up to the anticipations of their promoters. The first movement spread throughout the country lectures and teaching,—ideas without facts; the other resulted in vast accumulations of specimens and examples,—facts without ideas,—mere heaps of materials, which wanted only the vivifying and connecting power of ideas to be transformed into substantial and permanently useful structures. The present movement for the spread of technical education amongst the industrial classes by the simultaneous development of science and art teaching and of Technical Museums, is the result of the disappointing but instructive experience gathered from the two previous unsuccessful efforts in this direction. Examples of a successful combination of these two methods of instruction are not wanting. The *Conservatoire des Arts et Metiers* and the *Museum d'Histoire Naturelle* in Paris afford good examples of the beneficial effects produced by the

combination of collections with lectures and systematic teaching. Some of the best results achieved by the South Kensington Museum have also originated in the same practice.

The necessary inference to be drawn from these facts is, that a similar proceeding will also prove most fruitful if applied to the problem of disseminating in England correct information with regard to India, and that by combining an Indian Institute for enquiry, lecture, and teaching with the existing India Museum and Library, there might be created an institution more effective than any other means in arousing an interest in Indian affairs, and in exercising a real practical influence on the development of commerce and manufactures, on the formation of artistic taste, and on the general progress of scientific education and culture.

As the Museum and the Institute will thus both contribute to the final result, and as the two institutions are proposed to be mutually dependent on each other, it is necessary, before describing the details of the Institute, to give a short sketch of the organization of the Museum. As is well known, however, the present India Museum is placed under such unfavourable conditions that its usefulness bears no proportion to the extent of its resources. In describing it it is necessary therefore to anticipate the time when the collections, located in a suitable building, shall have been properly arranged.

Description of the proposed Arrangement of the India Museum.

The frequently-used expression that the India Museum is an epitome of India, supplies at once the key to the method of arrangement most suitable for it.

It is obvious that a museum illustrative of a given country will require a principle of arrangement different from museums illustrating universal science or comparative art. Whilst the principle of arrangement in the latter case must be derived from the scientific connection of the ideas which they illustrate, that of the India Museum must be derived from the actual condition of the country and the number of the different features of India which can be illustrated by its contents.

It is clear that the India Museum will afford the most perfect representation of the various aspects of the country, and that it will be arranged in the manner most convenient for reference, study, and research, if it succeed in presenting separately to each class of visitors,—the student, the scientific man, the merchant, the manufacturer, and the artist,—that class of articles and that kind of information which they themselves would have sought out if they had had the opportunity of seeking information in the country itself. This system of illustrating the country from various special points of view, each illustration being as nearly as possible complete in itself, is in fact doing once for all the work which every visitor resorting for a special purpose to the Museum would have to perform for himself, and at such an expense of time and research as few can afford.

The following is the plan of arrangement for an India Museum, which would divide the whole of its contents into a series of groups and sub-groups affording a connected view of the country and its people. This plan takes account of the Library as well; in fact, with regard to some of the divisions, reference must be made to the Library for a

large portion of the materials, and with regard to others for the whole of them.

A. The Country and its Resources.

1. *Physical Geography.*
   - *a.* Boundaries and administrative divisions.
   - *b.* Orography.
   - *c.* Hydrography.
   - *d.* Meteorology.

2. *Natural History.*
   - *a.* Geology and Mineralogy.
   - *b.* Soil.
   - *c.* Flora.
   - *d.* Fauna.

3. *Agriculture, Manufactures, and Commerce.*
   - *a.* Raw produce, mining, agriculture, forestry, &c.
   - *b.* Trade and manufactures.
   - *c.* Tools, machinery, processes.
   - *d.* Locomotion by land and water.
   - *e.* Harbours, lighthouses, docks, warehouses, fairs and markets, telegraph and postal communications.
   - *f.* Currency, banks, &c.
   - *g.* Coins, weights and measures.

B. The People and their Moral and Material Condition.

4. *Ethnography.*
   - *a.* Races.
   - *b.* Castes and religious sects.
   - *c.* Population and vital statistics.

5. *History and Administration.*
   - *a.* Philology.
   - *b.* Archæology.
   - *c.* Mythology.
   - *d.* Historical Geography.
   - *e.* Political and administrative history.
   - *f.* Legislation.
   - *g.* Current administration.

6. *Domestic and Social Economy.*
   - *a.* Food and cooking.
   - *b.* Houses and buildings.
   - *c.* Clothing and personal decoration.
   - *d.* Manners and customs.
   - *e.* Health and sanitation.
   - *f.* Education.
   - *g.* Religion.
   - *h.* Fine and decorative art.
   - *i.* Science and literature.

Each group will contain every article necessary in any way for the illustration of its leading idea, although in this manner the same article will find itself repeated under several groups, though considered in each one from a different point of view,—as an article of commerce, for instance, in one group, as a manufacture in another, as a work of art in a third, as an ethnographical specimen in a fourth, and so on. In addition, each article should be exhibited in such a manner, and accompanied by such drawings and descriptions, as to supply at once the more important points of the information which we possess with respect to it; each group should also, as far as possible, be so arranged that all its leading features would be ren-

dered obvious by the mere succession and juxtaposition of the specimens or illustrative objects. Thus the connection of an article with others of a similar nature included in the same trade classification will illustrate its position in commerce; its connection with the processes, tools, and machines employed in its production will illustrate its position as a manufacture; its connection with others arranged according to the various styles of design will illustrate its position as a work of art, and so on. In this manner the Museum, by the very mode of exhibition, description, and arrangement, will afford a direct representation of the results of study or inquiry. It will be of real use for reference on practical questions, and will no longer be a mere assemblage of specimens, unconnected by any thread of purpose or meaning,—of little use but to a few specialists who already possess the knowledge and the time requisite for their utilization.

This specialization of the collections has another important advantage. Each one of such collections contains materials admirably suited for the preparation of compact typical collections, each illustrating some special feature of India,—either its commerce, its manufactures, its art, its mythology, or its people,—and showing within a small compass all the main facts bearing on each subject. If the standard collection on any subject be once prepared, it can readily be reproduced as often as wanted. The effect of such a system on the practical influence of museums is analogous to that produced by printing on the usefulness of a manuscript,—as many copies can be struck off as there are places in need of information; thus the effort which

produces the standard collection is rendered available to the country at large, and the influence of museums ceases to be local and becomes national.

A Museum organized on the plan thus briefly outlined would in itself be very effective in affording information on almost all Indian subjects. Its usefulness, however, as a place for reference, and especially as a place for research, would be materially increased if used in connexion with the Library; which in its turn would gain in public estimation and practical application from being connected with the Museum. On almost every subject the resources of the Museum require to be supplemented by those of the Library, and the Museum collections frequently afford practical illustrations of the subjects to which the books in the Library refer. For instance, no mere collection of specimens can of itself present a full economic view of the country, unless accompanied by the current and past literature in which it is referred to and described. It is equally clear that the literary materials by themselves would frequently afford very incomplete information without the specimens, models, and drawings contained in the Museum.

The advantages of a connexion between the Museum and Library apply even to a field of so distinctly a literary character as historical investigation. The mythological, architectural, archæological, and ethnological collections afford in many instances materials for valuable conclusions, when the literary sources of information are either non-existent or defective.

The very scheme according to which the collections should be arranged, pre-supposes the union of the Museum and Library, since the information directly attached to the specimens must of necessity

be very brief and condensed, but references may and should be given to the books, MSS., or records in the Library containing the full particulars, so that if the Museum and the Library are to become a living institution, frequently consulted and actively used, the students will be under constant necessity of referring to the resources of both.

Outline of the Organization and Mode of Action of the Institute.

The leading idea of the Institute is, that as the Museum and the Library will contain classified materials referring to the whole of India's past and present condition, there should be established chairs for lecture and inquiry for the purpose of securing the systematic utilization of these materials.

An India Museum like the one above sketched, composed of special groups and divisions, each complete in itself, and each representing a distinct feature either of the country or of the people, would be admirably adapted for the purposes of such an Institute, as a short survey of the main groups into which it is proposed to divide the collections will help to substantiate. Such a survey will show how varied are the bearings of the materials contained either in the India Museum or the India Library on questions of general interest. It will show what help they may afford in the solution of many scientific problems occupying the attention of the educated classes throughout the world, and also of what practical use they may prove, both to the man of business interested in India, and to the Government official connected with its administration.

A.—The Country and its Resources.

1. *Physical Geography of India.*

Humboldt and Ritter long ago pointed out the importance of a thorough geographical exploration of India, in its bearing on the science of comparative geography. There is no country designed on a grander scale, none which affords greater contrasts, both of physical configuration and of climatic elements, than India,—a country in which the highest mountain chain of the world starts from the vast Gangetic and Indus plains, and in which are found alike rainless deserts, far-stretching fertile table lands, and luxuriant deltas. In like manner as the Andes are the typical country of the active volcanic forces, and as Australia and Polynesia in their coral reefs afford the best opportunity for the study of the organic agencies at work in the production of new geographical features, so India may be regarded as the country in which it is possible to study with the greatest advantage the surface-changing forces of climate and water, in the extremes of cold and heat, of dryness, of moisture and of rainfall;—a striking example of the influence of the latter being found in that spot in the Khasia Hills in which, during five days, a down-pour of 30 inches in each of the successive 24 hours was measured by Dr. Hooker, and in which the yearly rainfall frequently exceeds 600 inches. In such a country all the phenomena of the denudation and erosion of mountains, hills and table-lands, of the formation of alluvial plains, and the growth of deltas, take place with a rapidity and on a scale of magnitude elsewhere unexampled. The study of all

these processes is important alike to geography and geology, as showing in actual operation those very forces, to the long continued action of which must be ascribed most of the geological changes.

The practical importance of geographical and meteorological studies in India, both to Government and to the business classes, is easily made apparent. The great surveys which bear on this subject were originally undertaken with the object of providing the civil administration and the Military Department with a correct outline of the country. In fact, the revenue district maps and the military march-routes were the first materials at hand. That commerce and other provincial interests must benefit by a correct knowledge of the geography of the country, is obvious. In all public works, such for instance as railways, it is the general map which indicates to the engineer the main direction, and he restricts his own more detailed surveys to the one or more routes indicated to him by the general features of the country recorded in the map.*

As regards *meteorology*, the practical object in prosecuting meteorological inquiries in India is threefold: first, in order to study the influence of the seasons on agriculture, especially with regard to indications of drought and distress, and to serve

---

* The Report on the Moral and Material Progress of India for the year 1872–3, by Mr. Markham, cites an instance which shows the practical value of accurate surveys on scientific principles. The agent of the Bombay and Baroda Railway entirely changed the line of route for the Katiwar branch on receiving the new sheets of the Katiwar series of the Trigonometrical Survey, which corrected the great inexactitudes of the former maps.

as a guidance in the carrying out of irrigation works; secondly, as one of the most important elements for determining the sanitary condition of the country; and thirdly, as a means of preventing shipping disasters by a study of storms and cyclones, which might lead eventually to a system of storm warnings and signalling.

2. *The Natural History of India.*

The general scientific importance of the Indian flora and fauna is so clear that it need not be dilated on, whilst the geological investigation of India derives a peculiar scientific importance from the fact that all our exact knowledge of geology has hitherto been restricted to the temperate zones of the globe, and that India is the first tropical country which is being systematically surveyed and studied in this respect. This invests geological labours in India, especially the palœontological section, with the highest significance, as these labours have an important bearing on the very basis of some of our geological doctrines.

The practical object which has led to inquiries of this character has in all cases been the desire to obtain a full knowledge of the country, with a view to the commercial utilization of this knowledge. It was this motive which prompted the East India Company to appoint naturalists, to establish botanical gardens, and to undertake the geological survey; and the same motive has led more recently to the creation of the Forest Department, and to the appointment of an Inspector of Fisheries, each of these steps, although undertaken for an immediate practical purpose, having also a tendency to lead to an increase of

our scientific knowledge of India. It may be added, however, that perhaps the greater part of our knowledge of the botany and natural history of India is not so much traceable to the action of the Government, as to the scientific zeal of a considerable number of the officers of the Company and of the Government.

3. *The Agriculture, Manufactures, and Commerce of India.*

The object which the Government had in view in accumulating the materials which by their combination produce a picture of the economic condition of India, was threefold. There was, first, the practical object of promoting commerce, arts, and manufactures; secondly the administrative object of obtaining data, which, whilst they recorded the working of the administrative mechanism, frequently also threw light on the state of agriculture, as do the settlements and land revenue reports, or on commerce, as do the Custom House returns; and, thirdly, the collection of many statistical facts was called for, either by the Government of India or by the Parliament at home, with the political object of enlightening the Government and the public as to the effects of some particular policy. Inquiries and statistics undertaken from these various motives resulted in the collection of a very considerable amount of material illustrating the economical condition of the country.

The general importance of a full knowledge of the products and manufactures of India is too universally acknowledged to need more than simple mention here. India occupies an important position

in the commerce of the world. It has the almost exclusive supply of certain articles such as indigo and jute, whilst the efforts which have been made to promote in it the cultivation of some important raw products, the supply of which is at present too much restricted to special localities, is of far more than of mere local importance to India, or to England only. By widening the area of supply, the stability throughout the world of all the trades depending on the article is increased, as they are rendered more independent of the political or climatic vicissitudes which may at any time affect the general supply, if restricted to one country. Cotton, tea, and chinchona are the most instructive examples of this kind.

B.—The People of India, and their Moral and Material Condition.

The whole of this section stands in intimate relation with the section just described, — the one representing nature, the other man. The one shows the resources of the country, the other the final benefit which the people derive from them; the one shows permanent features dependent upon the unalterable conditions of geographical position and climate, the other the mutable features growing out of the development of the people and the state of civilization attained. Whilst a knowledge of the country, of its products, its agriculture, and its arts and manufactures, supplies the physical basis for government, a knowledge of the character, customs, manners, and religious and philosophical aspirations of the various races inhabiting India, supplies the means of obtaining a moral hold upon

them. The practical importance of this latter knowledge is thus quite as great as that of the former, although it is not capable of being weighed, measured, or expressed in a money value. The administration of India has been placed on a rational basis only from the time when Elphinstone in Bombay and Thomason in the North-West Provinces began to look for guidance, not to abstract rules of political science and political economy, or to English precedents, but to a conscientious study of the people, of their social organization, and of their ideas of right and justice. Since then the conviction has more and more been gaining ground that all legislation and administration should take into account the local and traditional habits and feelings of the people, in so far as these do not interfere with the political necessities of our position, or with those higher ideas of morality and justice which it is our duty to foster.

4. *Ethnography of India.*

Ethnology in its wider sense embraces nearly all the headings in this and the succeeding two classes, as there is no domestic habit, or historical event, or literary production which may not also be considered ethnologically, that is, in the relation which it bears to race or nationality. It would nevertheless be obviously admitting too wide a definition of ethnology if all the subjects included under the domestic and social view, and under the historical and and admistrative view, were included in it. Sufficient attention will be secured to it if, in the arrangement of the last-named groups, constant reference is made to distinction of race, without

making that distinction the principle of arrangement.

Under the ethnographical group will mainly be included descriptions of the physical and moral characteristics of the various races and tribes; whilst domestic and social habits, or language and literature, if not shared by other races, will be only referred to when they supply some striking or distinctive mark of the race, especially in the instances in which they possess an archæological or historical character. The relation of this group to the following one is about the same as that of all natural products to the economic raw produce. In its wider sense, the scientific series of natural products embraces of course all economic products, but practically it is sufficient for it if it presents only those specimens which distinctly characterize the different natural orders and species, without entering into all the *minutiæ* which an economic representation of a given product requires.

The study of India from the ethnological point of view is of the highest interest to general science. The extraordinary variety of its races, and the remarkable effects of a series of political conquests or of religious convulsions on their mutual relations, all combine to make India a field in which observations of the greatest value may be made—observations correcting and supplementing in many essential particulars the ethnological deductions from other countries. India affords many instructive examples of the difference between the linguistic and the anatomical landmarks. As regards also the operation of forces which aggregate the population into distinct political individualities, it is an example of a

country where nationalities in the European sense of the word, that is territorial units cemented together by community of language and of political institutions, are hardly known. Among the Hindoos, race and hereditary descent are the most powerful bonds; whilst among the Mahomedans and Buddhists, race and language are subordinated to religion, which in both cases is cosmopolitan in its character.

5. *History and Administration of India.*

The influence of historical studies on India may be considered from two points of view: firstly, as bearing on the past history of the country, on its old literature, science, and mythology; and secondly, as bearing on the historical development of institutions, of economical features, or of administrative arrangements which influence the present condition of the country. From either point of view it may be held that historical researches have indirectly exercised a very beneficial practical influence on the course of Indian affairs. The study of the old languages and the old literature, even apart from the assistance which it has afforded in disclosing the character of the ancient laws and institutions of the country, has shown that the natives of India include among them intellectual races capable of the highest form of civilization. This study has engaged in favour of India the sympathies of the whole civilized world, and probably in some degree has indirectly contributed to make prevalent in England those principles of justice to the natives which at present, at any rate, are the only publicly recognised basis of the policy of England

in India. The other kind of historical studies, those directed towards the elucidation of actual conditions by tracing their historical development, have an immediate practical importance, as no problem of policy, commercial or other, or of administration, can be properly understood without an historical investigation.

Not less than their political importance is the value of these studies to general science. Modern philology derives some of its main discoveries from Indian studies; and though the original idea that Sanskrit was the parent tongue from which all the other Aryan languages were derived has been exploded, the study of this language continues to be, as heretofore, the cornerstone of comparative philology. Of equal value with the study of Sanskrit is the study of the literature opened up by it, the study of the old mythology, history, and science of the country, which supplies to the general history of civilization some very essential links, in consequence of the light which it throws on the growth and development of religious beliefs, on the formation of the stock of legendary traditions, imaginative tales, and the proverbial philosophy common to all Aryan nations. Of equal moment to history is the branch of studies recently advanced by Sir Henry Maine, showing how an examination of the Hindu village communities, as still existing in all their vigour over a considerable part of the country, supplies analogies and data which enable us to understand many stray remnants of similar institutions in Europe, and to trace the obscure origins of the social organization and political constitution of primeval society.

The political history of India is likewise full of instruction, whilst in dramatic interest it is unsurpassed by the history of any other country. Apart from its earlier history under native rulers, it may be held that the English administration of India is one of the boldest political achievements of any time, and that many of the changes which have been peacefully accomplished and consolidated since the country, under English guidance, emerged from the chaos into which it had been plunged during the latter part of the past century, are, if apparently less striking, in reality perhaps more profound and lasting than the most startling political changes. The transformation which India has experienced under English rule is much greater than would appear on a superficial view. The transfer of the point of gravity from the interior to the seaboard, the change of a large manufacturing population into an agricultural one, the disarmament of the country, the supreme establishment of peace and law, the suppression of barbarous practices, and the development of the means of communication, are among the more obvious changes. But while the physical and legal obstacles to a free intercourse between the different parts of the country have been levelled, the English rule has tended to produce greater social and national differences between the different provinces than ever before existed. In consequence of English legislation a vast body of proprietary rights have sprung up everywhere, moulded in almost every province by a different legislation. At present, Bengal, under the permanent settlement, Madras, under the ryotwar settlement, and the Punjaub and

North-western Provinces, with their coparcenary communities, are socially far more different from each other than they were a century ago. Another cause is also operative in the same direction. The discouragement of the old dominant languages, and the great attention paid to the local vernaculars, tends to develop the many distinct nationalities previously submerged by their Persian, Hindustani, or Mahratta speaking conquerors, whilst English is rapidly becoming the "lingua franca" of the country.* All these changes, however, are almost thrown into the background by the gigantic attempt to introduce European education throughout India, an attempt which in its proportions has no other historical parallel than perhaps the latinization of the conquests of Rome under its emperors, or the more modern instance of the spread of classical education in Europe during the renaissance period.

6. *Domestic and Social Economy.*

The interest attaching to this group is evident from the mere enumeration of the subdivisions forming it:—

Food and cooking.
Houses and building.
Clothing and personal decoration.
Manners and customs.

---

* On the importance of the establishment of English as the "lingua franca" of India, see a paper by Sir Erskine Perry in vol. IV., p. 289, of the Journal of the Bombay Branch of the Royal Asiatic Society, entitled, "On the Geographical Distribution of the Principal Languages of India, and the Feasibility of introducing English as a *Lingua Franca*."

Health and sanitation.
Education.
Religion.
Fine and decorative art.
Science and literature (as they now exist amongst the people).

It is interesting to compare this group with the third, which gives the economic view of India. A very considerable number of identical articles is contained in each, but arranged in a different manner. In the economic view the illustration of *the production* of the article is the leading idea, whilst here it is *the use* of the article which is exhibited. Thus, in the first series the article is shown in connection with others which have either a common natural origin, or to which a similar method of manufacture is applied; whilst in the present series all articles having the same function are classed together, and exhibited amidst their usual domestic surroundings. In this manner the second view becomes as instructive to the consumer as the first is to the producer.

The same general remarks apply to all the headings belonging to this group, although almost every one will require separate representation and a different principle of arrangement. Thus, art manufactures, which will be classed according to function in the section referring to dress and personal ornamentation, or in the representation of the interior arrangements of houses, will have to be arranged according to styles and varieties of design in the section referring to the fine and decorative arts.

The study of the subjects belonging to this group brings to light several features of considerable general

interest. These are, firstly, the paramount importance of caste, ruling as it does the whole domestic and social life of the Hindoo; secondly, the influence which European education and the legislative action of a European government is beginning to exercise in all these respects; and thirdly,—which is not the least striking and instructive characteristic—the everywhere apparent influence of an intuitive artistic taste pervading all classes, and beautifying even the rudest and technically least perfect productions, and attaining with the simplest means a harmonious and pleasing effect, which many of our European manufacturers, notwithstanding all our technical superiority, fail to attain.

The vastness of the field on which the action of the Indian Institute will bear, will have become apparent from the foregoing exposition. Not only the main groups, but even many of the subordinate divisions, are each of sufficient importance to engage the whole energies of a man, and to supply ample materials for a highly suggestive and instructive course of lectures. This, however, by no means implies that the proposed grouping of the objects in the Museum should also be taken as the basis for the organization of the Institute. The Museum groups will be found to be those most suitable for showing, by the mere inspection of actual specimens, the leading features of the country and the characteristics of its people; but for the purpose of lectures it will frequently be advisable to use, in the exposition of any given subject, illustrations taken from several of the sepa-

rate divisions in the Museum. And in general it should be borne in mind that in the working out of such a scheme there should be a good deal of elasticity, in order to make the influence of the Institute felt in as many different directions as possible, and to render it capable of adaptation to the requirements of the various classes of people who are interested in India, and to the various kinds of Indian questions which from time to time attract the attention of the public.

Another motive for not laying down hard and fast lines is that the influence of such an Institute, like that of all public institutions, depends less upon the logical fitness of the plan on which it is organized than upon the individual power and originality of the men appointed to carry it out. After making due allowance for those causes which may necessitate considerable modifications in any plan, it is nevertheless possible to indicate a few of the main lines of action which the general requirements of the case prescribe to such an Institute, and which will probably remain unaltered, however much latitude may be allowed in details.

As regards lectures, the field naturally divides itself into three sections, each possessing a character of its own, and requiring a special mode of treatment.

The first section refers to the general knowledge of India, embracing only the more prominent, more generally interesting, or more practically useful features.

It will not be difficult to devise a course of lectures which would give a sufficient outline of the chief points of information which everyone

connected with or interested in India ought to possess, and which would afford the necessary preparation for understanding rightly any special Indian question. As such a general knowledge may be considered an indispensable preliminary to more special studies, it should be provided for by the establishment of permanent lectureships. These, at first, might be restricted to the following subjects, which would give a picture of India sufficiently exhaustive for all practical purposes; viz.—

(1.) Indian geography and statistics.
(2.) The products and manufactures of India.
(3.) History and literature of India.
(4.) Indian law and administration.

These lectureships, as covering the whole field of the past history and present condition of India, would constitute, so to speak, the permanent backbone of the Institute. In addition to these subjects, which are, as it were, the preliminaries to any deeper knowledge of India, there are a variety of special subjects of great interest, and even of great practical importance, but which address themselves to a public with special predilections and special knowledge. Such, for instance, are Indian ethnology, Indian architecture, Indian decorative art, Indian archæology and mythology, and many others. Their general outlines would all, of course, be included in the fourfold series of lectures above mentioned. But no short sketch could do justice to the many special researches which are being made on each of these subjects, or to the many special applications of these researches to matters of general and practical importance. The

most effective plan in this respect will be to follow the example of the Royal Institution or of the Society of Arts, and to arrange for occasional courses of lectures by some of the men who have made any of these subjects a special study.

The division of the Museum into a series of typical collections will be specially favourable to the development of this kind of lecture. Every one of the numerous collections illustrating the domestic and social economy of India, or its economic conditions, its art and history, will be at once an admirable theme for a lecture, which, in many cases, will not require to be more than a running commentary on the specimens contained in the collection.

As, moreover, copies of these typical collections are likely to find their way to most of the important towns of England, reprints of such lectures will be doubly useful in serving as a commentary on the collections wherever they happen to exist.

Lastly, there are other subjects which are scarcely of general interest, but which are essential to the training required by many people going out to India in a practical, official, or scientific capacity. To this group belongs the study of the various languages,—Sanskrit, Pali, Arabic, Persian, Hindustani, and the other vernaculars. Under the same head comes also a special study of Indian botany, zoology, and geology. What is wanted in these subjects are not lectures, but teaching classes for the use of those who really desire to acquire a mastery of the subject. Considering that the qualifications which would be required for teaching these subjects are also those which must be possessed by certain of the

Library and Museum officials, it will be seen that in the case of languages some of these teaching classes can probably be established in connexion with the Library appointments, and some of the scientific classes in connexion with the Museum appointments. This section of the Institute, although its activity will be less conspicuous than that of the others, and although it will not address itself to so large a public as both the permanent and occasional series of lectures have in view, will, nevertheless, not yield to them in importance, as it is by such studies that the future workers on Indian fields of knowledge will be trained.

Finally, the Institute, especially taken in connexion with the Royal Asiatic Society, which forms an important link between this country and India, and which for many reasons should be located in the same building as the Museum and Library, will afford a favourable opportunity for meetings and conferences on various questions bearing on the economical and social progress of India.

Influence of the Institute on the Natives of India.

The influence of the Institute on India will be twofold. There are the indirect advantages which accrue to India from the spread in England of correct notions about the country and its people, and there are the direct educational advantages of such an institution to the natives themselves.

With regard to the first point, nothing can be more easily traced than the influence which the greater knowledge and increased appreciation of

Indian literature and Indian art has exercised on English public opinion. It has established the claim of the natives of India to be considered as one of the culturable races capable of the highest civilization, and it has yielded them precedence in the decorative arts. As indicated in the preceding pages, the literature, architecture, and arts of India have become not only objects of study, but have been found full of instruction and of manifold application to matters deeply interesting to all educated men. All this has contributed to make prevalent in England those ideas of justice to India, of governing India in the interests of the governed races, which, since the days of Burke, have never wanted an advocate, but which had to fight against strong prejudices and strong interests, which it would have been difficult to overcome had not the tendency of the whole literary and artistic movement of the present times come to their aid. As it is, the effect has been considerable, not only in the general policy which this country has adopted towards India, but in the fact that English public opinion, reflected in the English governing body in India, has softened the antipathies between the conquerors and the conquered, and tended to repress that ignorant contempt for the natives which was formerly by far too universal a characteristic of Europeans living in India. Thus even on these indirect grounds the action of the Institute, in exalting the glories of India in the eyes of England, will be felt beneficially by the natives of India. But the direct influence of the Institute on the higher education of the natives can be made of no less account.

A system of high education for the natives of India has now been in operation for nearly 20 years. Its influence has been very wide, but it will be admitted that its effects have not fulfilled the originally formed expectations, although there have been brilliant exceptions. Hitherto its effects have been rather negative than positive,—leading more to a development of the critical spirit—to the breaking down of old ties and superstitions—than to the growth of a cultivated class with new aspirations, and a more elevated standard of practical life. There are many things which account for the turn which education has taken in India. One of the chief of these, is that real culture,—that is, the direction of the whole mental and moral forces towards the accomplishment of elevated aims, whether in practical or intellectual life,—is the result rather of an unconscious communication by means of personal contact and example, than of mere teaching and examination, and that the education which develops this real culture consists not so much in an indoctrination with certain mental and moral propositions, as in the sum total of the various causes which influence the development of mind and the formation of character, and which originate not in any definite system of education, but in the surrounding social and political conditions. What is required is not a few more ideas, but a personal experience drawn from a very different state of society.

Accordingly, in all ages and in all countries, travel and personal sojourn in the seats of old civilization have been the chief means by which a germ of real culture has been implanted in a backward

country. The number of natives of India who annually come to England for the purpose of education is already considerable, though probably below the number coming from another oriental country—Japan, and whatever development high education may receive in India itself, that number is sure to increase, and it is most desirable that it should increase. An institution of the character here described might contribute to this movement, and become the centre of efforts in its direction. Among other measures to this effect, a plan of studies might be easily devised, which, by a combination of the lectures of the Indian Institute with lectures at University College or elsewhere in London, would supply a course of studies forming a very suitable conclusion to the college and university education now existing in India, and likely to attract young men of the best class to this country. It must be admitted that strong prejudices against leaving India even for a short time frequently exist amongst the very classes which it is most desirable to attract to this country. If, however, such a practice were to prevail, and if natives came from India, not merely to pass a competitive examination, or to perfect themselves in certain professional studies, but in order to supplement and ripen their general education, the action of European education in transforming and moulding anew the old native society would be likely to become more rapid and more beneficial. As an illustration of the kind of action which might be to some extent initiated by means of a more extended acquaintance with England, may be mentioned a development of public spirit among

the ruling classes of the native community. Hitherto our experience has been rather disappointing in this respect, notwithstanding remarkable individual exceptions. In Bengal, for instance, the permanent settlement and the establishment of a great class of landowners has failed to produce a class taking such a lead in all movements of public utility as the corresponding class does in England. The reasons are not far to seek. Both history and actual observation prove the existence in India of numerous classes with typical feelings of honour, likely to be animated to the highest degree by all incentives to public-spirited exertion, — honour, desire of distinction, or sense of duty. The old public works sown broad cast over the country, the countless religious endowments, and the practice of charity, as proved by the great extent and universal recognition of the many claims which the Hindu family organization and the rules of caste impose upon the possession of wealth, give ample testimony to the fact that the spirit exists, so that it requires only to be guided into a different channel. The motives inspiring all these actions are now no longer operative to the same extent. The two main-springs of high action in old India—religion and a career of arms—are now either discouraged or repressed, whilst at the same time the principal effect of the Europeanised education has been to sap the old feeling of family ties and caste obligations, which although indissolubly connected with certain customs which appear to be an almost insurmountable bar to any deeper social progress, nevertheless in practice frequently exercise a beneficial influence, both by the

restraints and by the obligations which they impose. At present there is no vent for these feelings, which were formerly cultivated and rendered active by religious motives, or high ambition. Add to this that in native India landed property was nearly always more or less associated with an office of some kind, even though that office were hereditary, and that public action of all kinds was connected in the minds of the people with the possession of some office; whereas now the old native types of splendour and magnificence, aspirations towards which might have encouraged many to exertion, have been replaced by a body of European functionaries, who, however much good they may accomplish, are too far removed by position and education for their career to serve the natives as an incentive to ambition or as a standard of action. It is therefore fair to assume, and individual examples confirm the assumption, that the germ of public-spirited feelings does exist among the class of natives here referred to, although the old forms under which that public spirit could manifest itself are no longer fostered by the present conditions of India, and although new forms of public-spirited action are but slowly developing. But the old feelings can again be roused if connected with modes of action consistent with modern society, and such as the English Government of India can help and encourage. The question of social progress is at the root of any lasting reformation in India, and it is one in which the people themselves must take the lead, as the matter can only be approached with the greatest possible circumspection by the

Government. There is probably no country in which more is effected in this respect than in England, and in the actual practice of English life the natives might find those models of public spirited exertion under the conditions of modern society, which they now miss in India. If even a certain proportion only of the natives educated in this country successfully transplant to India examples of the same generous exertion in the cause of the amelioration of the social, intellectual, and material condition of the various classes of society, which characterises this country, the cause of social progress in India will have secured a staff of practical leaders possessed of European modes of action as well as of European modes of thought, and there will in consequence be more practical results and less talk—more attention to the actual carrying out of practical reforms, and a diminution in the tendency to mere ingenious speculation outdoing the European models,—a tendency which is at present too often the whole outcome of the so-called European education of India.

Influence of the Institute on the Training of Members of the Indian Civil Service.

The organization of such an Institute would also be of especial use to the Government. None of the questions at present before it can transcend in importance that of the recruitment of the Civil Service of India, *i.e.*, the selection and training of the future rulers of the country. It is a generally received opinion that the present method is defective in some important particulars. It is urged with great show

of reason, that the present system of competitive examination does not select the men most fit for the service; and that the two years training in this country of the selected candidates before proceeding to India is not so efficient as it should be. Various plans have been lately brought forward with the view of effecting a reform in this matter. The Indian Institute might be made instrumental in helping such a reform without great change in the existing system. Although the Institute would bear directly on the training of the selected candidates only, it is necessary to consider how far the present mode of selection can be so improved and arranged as not to be open to the many obvious charges which may be brought forward against it under the existing system of competitive examinations.

This question has of late received repeated consideration.* A remarkable article in the April number of the Edinburgh Review contains one of the latest expositions of the subject. The views of the writer are based upon a comprehensive survey of all the facts relating not only to the Indian Civil Service competition but also to the competitive examinations as carried on in other Government departments and at the Universities. In the main the writer agrees with the opinions expressed in two papers which preceded his article; viz., one on the Indian Civil Service Competitive System, by Dr. Birdwood, and an article in the Quarterly Review for July and October 1872.

---

* Paper read by Dr. Birdwood, at the East Indian Association in 1872, and republished by Henry S. King and Co.— Quarterly Review, July and October 1872, vol. 133, p. 241.— Edinburgh Review, p. 330 of No. 284, for April 1874.

The opinions of the Edinburgh Reviewer may be summarized as follows:—

There is no perfect mode of selecting candidates for any service, and the most that can be asked for is not so much that the prevailing system should select the theoretically best men for a service, as that it should exclude candidates who are decidedly unfitted for their duties. Whatever system be adopted, it should be surrounded by such safeguards as would ensure this end. The occasional abuse of the old patronage system, and the notorious unfitness of a few of the individual men selected under it, was the reason of its break down. The competitive system which replaced it, although there is no evidence that some of the *a priori* objections raised against it have been realised, not only does not fulfil the condition here indicated, of excluding men decidedly unfit for their duties, but systematically tends to exclude some of the best class of men. Intellectual incompetency has indeed been excluded by it, but under it men may now and then be admitted into the service deficient in that general culture and in those moral qualities which make up the English gentleman, and which are attributes quite as necessary in rulers of men as mere ability and book-learning, if not much more so. The two years' subsequent training of the selected candidates, as at present conducted, does not afford any means of remedying the evil. At the same time the rules under which the examinations are now conducted have established a standard of studies different from that prevailing in the Universities, and this circumstance, taken in connection with the present limitations of age, tends to shut out

University men from the competition. The existing plan, which encourages a superficial knowledge of a variety of subjects rather than a thorough knowledge of one subject, has resulted in giving almost a monopoly of appointments to one or two "crammers" who by long practice have discovered how to obtain, by a miscellaneous course of study, the largest aggregate number of marks for their pupils.

The writer of the article proposes three alternative plans, two of which are improvements on the competitive system, the third being a partial reversion to the nomination system. The details of his plans are as follows:—

The first proposal is first to raise the age of the candidates so as to allow men who have already obtained a University degree to enter into competition, and secondly to assimilate the system of examination to that in use at the English Universities, by abandoning mixed examinations in a variety of subjects, and selecting a certain number of candidates for proficiency in classics, a certain number for proficiency in mathematics, and so on, according to the system which in University honours, fellowships and scholarships are made the rewards of special studies in one subject, and not of a smattering in several.

The second proposal is to establish an Indian Civil Service College at Oxford, to which admittance is to be gained by open competition, the age of the candidates being lowered to that at which men usually leave the public schools for the Universities.

The third proposal is a modification of the second, the admission to the Indian Civil Service

College being made attainable by nomination, safeguarded by a strict pass examination, or even by a limited competition between nominated candidates, the numbers nominated being always kept in excess of the vacant places.

Of these plans the first offers the most advantages, especially as it would secure, if brought into connection with the lectures and classes at the Indian Institute, all the advantages which would result in the other two plans from the common training of the candidates in the proposed college at Oxford.

The raising of the age will in itself prove a very important change. Not only will the door be thus opened to University men, but it will also ensure that the men actually sent out to India will arrive there with a more developed mind and body and a more formed character than sometimes happens under the existing rules. In the last examination three youths of 17 passed and six of 18, whilst during the past ten years the numbers admitted at 17 and 18 years of age have amounted to 13 and 52 respectively. By the time these young gentlemen arrive in India they will have attained the not very mature years of 19 and 20, and a short time afterwards in the usual course of official routine they may be entrusted with responsible and arduous duties on the efficient performance of which the welfare of many thousands of our native subjects may depend. Under such circumstances, the first condition, and one more important than any intellectual test whatever, is that we should send out men and not boys. This, in a great measure, would be effected by raising the present limits by three

years, making the minimum age 20 instead of 17 and the maximum 24 instead of 21. The only argument of any importance which might formerly have been urged against such a course is the old theory of acclimatization, according to which it was considered essential to send out the men at an early age. All recent experience in the military and other departments seems however to go against this theory; and the all but universal opinion at present is, that the more mature a man is the stronger will be his resisting powers in an uncongenial climate. Another advantage of raising the age arises from the check which it will give to mere cramming. Cramming rapidly loses its effect as the mind develops its own original powers, while it is most potent in the case of boys. A paper examination, therefore, may be a fair intellectual test at an advanced age, when the slowly maturing man of original mind will have overtaken the at first apparently more advanced man with quick receptive mind and a good verbal memory, on whom cramming takes most effect. This is in itself a sufficient objection to the second proposal. By lowering the age of admission to the Indian College, competitive examinations would take place at the very age at which, as a rule, deeper special knowledge cannot possibly have been obtained, and at which cramming is all powerful, and competitive examination a lottery.*

* The fact that the lower the age the greater are the chances of the success of the cramming system is proved by the subjoined advertisement which has of late repeatedly appeared in the *Times*, and which is here reprinted with the omission of the name and address :

"INDIAN CIVIL ENGINEERING COLLEGE. — All Mr. ****'s pupils who competed in the Examination in June,

The other feature of the first plan, *i.e.*, the alteration in the subjects and in the mode of examination, although more a matter of detail, is also of considerable importance. The chief advantage of introducing examination in special subjects, instead of in a series of subjects, is the assimilation of the practice to that prevailing at Oxford and Cambridge, because on abstract grounds a good deal may be said in favour of an education of a more general character. But whatever abstract merits a different plan might possess, it will be a great and certain advantage to secure for the Indian Civil Service a class of men, whose training is recognized to be the best preparation for public life.

There is another circumstance connected with competition which ought not to be overlooked. This is the importance of attaching some weight to tests of physical development and training. In his paper on the subject, Dr. Birdwood strongly directed attention to this point. A knowledge of certain physical accomplishments, such as riding, swimming, and shooting, should be made indispensable for candidates proceeding to India.

The raising of the age, accompanied by certain changes in the system of examination, would thus secure the best raw material for the service. The direct connection of the Institute with this subject begins in the second stage, that is, in the period destined for the training of selected candidates in

---

1874, passed. It will therefore be seen by parents and guardians that the recent lowering of the age of admission by a year has been found to accommodate itself to Mr. ****'s system of education."

special Indian subjects. The lectures at the Institute would supply this training. The subjects belonging to the permanent lectureships, *i.e.*, geography and statistics, products and manufactures, history and literature, law and administration, would be embraced in the specifically Indian training of the candidates, and should be made compulsory, while it is an open question whether it would be advisable to connect with the Institute lectureships on non-Indian subjects, such as political economy, also required in the pass examination of the candidates. The teaching classes would afford ample facility for the study of languages,—whilst the other lectures, without being compulsory, would materially add to the general culture of the candidates, and would also help to develope in their minds those feelings of interest in India, and of sympathy with native modes of thought, which form such an important element in the relations between Government officers and the native communities under their charge in India. With regard to the compulsory subjects, it will probably be admitted that the lectures, in connection with the resources of the Museum and Library would supply a more thorough knowledge of India than the books to which the candidates are now restricted, or even than lectures unconnected with the Museum collections, and that they will also be more likely to develope that habit and power of observing the characteristic features of the country and of its people which is even more important than any special knowledge whatever. The advantages afforded by the Museum will be most considerable in the case of the products and manufactures of the

country,—a knowledge of which is so indispensable for a right understanding of its economic position, and so useful in the carrying out of many of the functions of an Indian officer. Thus agricultural and manufacturing statistics, and the elaboration of all measures referring to agriculture and commerce would be much facilitated if the officers had been trained in some knowledge of products and manufactures, a knowledge for the acquirement of which they have but few opportunities when once they have become absorbed in their current duties.

The association of the candidates in the same course of studies would also have advantages, by giving to them that tone, and that *esprit de corps*, the absence of which is now one of the most serious drawbacks of the present system.

If the proposals here detailed were adopted, the question of the recruitment of the Indian Civil Service would, it is submitted, be solved in a satisfactory manner, with a comparatively slight alteration of the existing system, and without incurring the large expenditure which the foundation of a new Indian college would entail; whilst at the same time, with the help of the resources of the Museum and Library, and with the opportunities of studying the practice at the different law courts, the special training of the candidates would be more perfect in London than at any college in a University town,—all the advantages of a University education being besides already secured by the change in the rules applying to the first competition.

Conclusion.

It has been shown in these pages that the foundation, in connection with the India Museum and Library, of an Indian Institute such as that here proposed would be a matter of great advantage both to England and to India. The aid which the cause of Oriental studies in England, and the cause of high education in India, would derive from it are so patent and are likely to be so widely recognized that it cannot fail to meet with public support from both countries, which it is hoped will unite in raising funds for the endowment of the chairs indispensable for such an Institute. In fact, as the usefulness of the Institute will depend largely on the amount of interest which it will succeed in enlisting in its behalf, the degree of success in raising the necessary funds will in some measure indicate the extent to which such an Institute is felt to be a public want, and show how far the public is likely to avail itself of the advantages offered by it. As already explained, the case is eminently one in which a gradual growth is both sufficient and desirable. It will be enough at first to succeed in establishing the four permanent lectureships. There will always be a certain supply of occasional lectures, even without funds devoted to such a purpose, whilst the teaching classes might be made in part self-supporting. Should success reward exertions in this respect, and should the Institute once come into actual operation, it ought to grow, both in public appreciation and in its resources by the tangible results which it is confidently expected to produce.

In case the Institute should be utilized for the

training of the Indian Civil Service candidates, in the manner already suggested, it will also become a question whether the Government, which will then become directly interested in the matter, should not be called upon to take upon itself a portion of the charges, the funds being furnished possibly by a re-adjustment of the expenditure already incurred annually on account of the examination and training of the candidates. But however desirable such an extension of the use of the Institute may appear, its existence is not bound up with this scheme, but rests on the broad basis of satisfying the general wants of the educated classes in England and India.